SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND CENTRAL PROVINCES,

Received up to 24th January, 1871.

POLITICAL (DOMESTIC).

THE *Oudh Akhbár*, of the 10th January, alluding to some alterations in the Penal Code, published in the *Government Gazette*, considers that the provisions of Sections 497 and 498 ought also to have been modified, as the writer looks upon them as unjust, inasmuch as male offenders are punished, and no punishment is awarded to their partners in guilt; who, favouring their lovers in every way, show the greatest antagonism—even to harbouring thoughts of murder—towards their husbands, the result being sometimes serious. The editor thinks that women ought also to be subjected to punishment, and that if this clause were inserted in the Act, the crimes it is intended to lessen would not be so frequent.

The *Allygurh Institute Gazette*, of the 13th January, alluding to the preventive measures adopted in regard to infanticide, does not consider the present mode of taking the census calculated to give a correct idea of the number of female children born, inasmuch as among the Hindus very young girls are married, and they may be erroneously entered in the census papers as born in the family into which they are only married. The writer, therefore, suggests that, at the time of taking the census, some distinctive mark should be made to represent female children as daughters, or daughters-in-law should be omitted from the census papers.

The *Riyáz-i-Núr-i-Hind*, of the 31st December, publishes an article to show the necessity of some alteration in the present treatment of prisoners in jail, who, the writer urges, were allowed certain indulgences prior to the annexation of the Panjáb, which are now denied them. The writer says that they received a separate allowance, could eat and drink what they pleased, and were even permitted to send to their homes for clothing and shoes; but that all this has now been forbidden; cooked bread is furnished; they are scantily clothed in prison garb, shaved, and mixed up together, regardless of rank, &c. He proceeds to say, that the object of this severity was the abolition or lessening of crime; it was thought that a man who had once been imprisoned and subjected to such hardships would be slow to run the risk of encountering a second term of imprisonment; but that it has been found to have quite the contrary effect, as it only tends to harden offenders and deprive them of any shame they may have still left; the consequence is that they emerge from their confinement worse than ever. The food supplied to prisoners is also said to be inferior, and calculated to engender diseases, often resulting in death; and, moreover, that which is allowed by the prison rules is often stolen by the cooks. The writer concludes by hoping that some amendment may be made, and also that prisoners, who may be said to have been respectable before their incarceration, may not be compelled to work like those beneath them, but that work of a more suitable kind may be provided for them—such, for instance, as office work.

The *Mufíd-ul-Anám*, of the 1st January, alludes to a meeting at the "Allahabad Institute," at which the Mahárája of Benares was present, the object being to represent the necessity of the Hindi being substituted for the Urdú character in the Courts of the North-Western Provinces. A petition signed by some 4,000 names was, it is said, framed, and is to be forwarded to His Honor the Lieutenant-Governor. The writer expresses regret that this should have been carried out, as he considers the change quite unnecessary, and calculated to cause

much trouble generally. He is farther of opinion that, at the present day, when the Urdú language has become so well known through the Educational Department, that even the inhabitants of remote villages speak it fluently, it ought not to be set aside for Hindi, the acquirement of which will give so much trouble, and result in no benefit to Government. The writer thinks that it would be well for these Committees to leave such questions to the discernment of Government, and reserve their opinions for matters more suitable for general discussion.

The *Ab-i-Hayát-i-Hind*, of the 15th January, considers the measure of again permitting the manufacture and sale of arms by Natives a good one, as it will enable the people to protect themselves against the attacks of thieves, who are now said to enter houses in the most daring manner.

POLITICAL (FOREIGN).

The *Urdú Akhbár*, of the 16th January, referring to the State of Chumba, and the movement that has taken place on the part of the people, having for its object an expression of their discontent with the present Raja, says that this feeling arose in the first instance from the fact of a devotee of some temple having foretold that the Raja would rule only a short time; the Raja became very angry and threatened to punish the man, and as the affair thus assumed the form of a religious disturbance, no wonder the people became disheartened and disinclined to have such a Chief to rule over them.

The *Naiyir-i-Akhbár*, of the 12th January, mentions the receipt of a letter from Oodeypore, in which the writer states that the Raja is travelling about in his dominions because the Pandits have pronounced his star to be unfortunate, and have advised him to abstain from going inside or near his palace. The writer says that the Raja will travel about for a year. "He is at present at the cantonment of Ghurdun Bilas, where he will remain for some time."

The *Mufid-i-Am*, of the 15th January, publishes what he heads "Opinion on the Case of the Chief of Jodhpore for the public benefit." The writer, after remarking that he has already noticed this subject, but that as the *Panjábí Akhbár* has returned to it, in connection with the Governor-General's order concerning the seats assigned to Native Chiefs in Durbar, he wishes to add a few more words. He cannot bring himself to think that the Governor-General has so expressed himself as to hold out a threat of punishment to the Chiefs as penalty for disobedience of his orders, because the Queen is most favourably inclined towards them, and has given them titles and distinctions, and if such were the case, they, the Rajas, would be placed on the same level as their dependants. The writer is of opinion that the news is so far correct, that the Governor-General was much displeased at Ajmere when the question arose between the Chiefs of Jodhpore and Oodeypore, and that a telegram was that day sent to London representing the Maharaja of Jodhpore to have been wanting in respect to the Queen's Durbar, and asking what course should be adopted. The reply was, it is said, received in seven hours, to the effect that the imperfect message did not explain sufficiently the nature of the Raja's offence;—whether it was purposely done, or whether there was any other reason why he absented himself from the Durbar, and that until full particulars were given, no orders could be passed. The writer adds it would be only fair to send the whole proceedings for full justice to be done, and this course has been adopted. He concludes by stating that as it is not the custom of British rulers to exercise oppression, and as due consideration is always given before active measures are adopted, ample justice will be done to the Raja, and in support of his opinion he instances the course adopted by Government in the rebellion of 1857, when the mercy and many other advantages of British rule were so plainly apparent.

The same paper discoursing upon the affairs of the Ulwur State says, that the arrangements there are now very much improved, for which those concerned have every reason to be

grateful to Government; but the writer regrets to add that there is great mismanagement in the Dhaulpore territory, and that Abdul Nabbee Khan, who was in the service of the Maharaja Patialla as Diwán, is not improving matters. The writer concludes by enquiring how long this state of things will last, and a prayer that Chiefs may be endowed with sufficient ability to act for themselves, and by that means obtain the good-will and praise of the British Government.

The *Lawrence Gazette*, of the 20th January, mentions the terms stipulated by Mahárája Madhava Rao in reply to the summons requiring him to attend and give evidence in an English Court of Justice, the Mahárája at the same time repudiating any unwillingness to attend, provided the respect due to his rank and dignity were allowed him.

The *Koh-i-Núr*, of the 21st January, mentions that the Mahárája of Patialla, during a recent visit to Narnoul, enquired into the grievances of the inhabitants, and finding that his officers had been imposing upon them by making them pay for fallen leaves, wild plums, &c., he at once remitted the amount to the extent of Rs. 10,000, and ordered the tax to be discontinued. The writer awards high praise to the Mahárája for this generous act.

EDUCATIONAL.

The *Allygurh Institute Gazette*, of the 13th January, has an article by Syed Ahmed, upon the impossibility of a general extension of education without the inclusion of religious teaching.

The writer says,—"The ideas held by men with regard to a future life, and derived from their religious faith, are for the most part impediments to their progress in civilization. Doubtless true religion, really based upon God's will, is in no way a hindrance to human progress: for it cannot be God's intention that man should decline from the perfection of humanity, otherwise what was the need of creating man at all? But when true religion becomes contaminated with superstition and prejudice, it does interfere with progress; and when such superstí-

tions and absurd customs, social and political, as are now in vogue among the Musalmans, have woven themselves into their religious creed, this creed becomes nothing else than fatal and deadly to their advancement in the scale of human beings.

We do not intend to discuss this point at present: we only mention it to show to what extent religious considerations influence man's progress, and our object in so doing will shortly be manifest.

However much religious ideas may be an obstacle to progress, it is nevertheless true that there is no people or nation in which they do not exist: but without doubt it is also true, that in proportion as a people or nation is free from undue religious prejudices and superstitious and foolish ideas, its place is higher in the scale of humanity.

In order to overcome this obstacle, and encourage the spread of education, there have been two courses of action adopted in civilized and enlightened countries. The upholders of the one strive to eject religious education from the course of instruction altogether, as the cause of discord and enmity, and to confine teaching to those sciences and branches of knowledge, upon the utility and principles of which all men are agreed. Although men of the highest eminence have laboured to this end, yet their labours have been without success: nor is it in the nature of things for them to be successful: for to expel religious ideas from the hearts of those whose instruction they undertake, is an object which it would take hundreds of years to effect.

The supporters of the other mode of action made religious education their chief object, and other instruction merely subordinate thereto. We all see what success attended their efforts, and how they have resulted in the progress of all kinds of arts and sciences; how, not only their own nation, but all nations have profited by their exertions; how, for the instruction of future generations, millions of money have been collected together; libraries, schools, colleges, and universities, established and endowed with enormous wealth, and the gates of knowledge

opened to all. Had not the original aim been the propagation of religion, not a thousandth part of all this would have been effected: nay, at the time when all this apparatus of instruction was got together, not a single person would have come forward to help.

In this course of action there was but one defect—namely, fear lest it should encourage the growth of religious prejudice. But education itself wrought against this, and the necessities of society and ordinary life have entirely changed the position originally taken up; religious instruction has become the subordinate element, and secular the dominating one; prejudices have greatly declined, unfair customs have been abolished, and the few that remain may soon be expected to disappear, and the demands of humanity remain the sole object of attention.

Now let us consider the state of the Musalmans. These, too, used to concern themselves with all branches of science; they were great in medicine, philosophy, mathematics, poetry, and the arts of society, and with all these they joined religious instruction. With this last as their object they devoted funds from all quarters for the establishment of schools and colleges, and the support of general education, notwithstanding that out of these colleges and schools there sometimes came men entirely without religion, and even enemies of religion.

In witness of this we have only to glance at former times, especially at the great and famous universities of Kartaba (Corduba) and Baghdad; although these are now defunct, yet they remain as a perpetual example of what has been done. But to leave past things and look only at the present,—the Azíziya Madrasa of Shah Abdulaziz at Dehli owed its origin to exactly the same motives, and many of its students still remain to speak for its merits.

Our object in mentioning all these instances is to prove to those who are now labouring for the education of the Musalmans of India, that no general extension of education among

the men and women of any nation has ever been effected without the inclusion in the course of instruction of religious teaching, nor ever can be in any country in the world.

This, and this only, is the thing wanting in the educational system of the present time; and because of this want in India, and especially in the case of the Musalmans, the means of instruction are not provided as in former times, and in spite of infinite labour and pains on the part of Government, no progress in enlightenment takes place.

But we must, in all justice, acquit Government of blame for this result; the subjects of the Government in India are of different creeds, and Government itself is of a different faith from any of theirs: it cannot, therefore, make religious instruction a part of its system of education. We acknowledge, to the fullest extent, that the impartiality and freedom from religious prejudice, the inviolable respect shown to all denominations of belief, and the labour and pains bestowed in the furtherance of education, which mark the British rule, are entirely unexampled, and without a parallel probably in any other nation on the globe. But nevertheless, with all this, it is out of the power of Government to remove the one obstacle to the spread of education and enlightenment. It can hold itself entirely aloof from all forms of religious belief, but it cannot take any set of religious opinions as a means of educating its subjects.

So, then, those who devote themselves to the advancement of education among the Musalmans, must give up all hope of two things; one, that education can ever be extended generally without religious instruction forming a part of it, and the other, that a system of religious instruction can ever be set on foot by Government. In default of these two things, what method remains by which the improvement and well-being of the Musalmans may be secured, education extended among them, and the foundation of learning in every branch of useful knowledge, whether religious or secular, laid? Any one can answer this

question:—but one resource remains, and that is, that we should set to work and provide these things for ourselves; that we should not sit waiting till harvest comes to save us from starving, but take counsel from the proverb—"if you wish to be helped, help yourself."

It is quite wrong to say that Musalmans are no longer capable of such an undertaking; it is true that workers and labourers in the cause are wanting, and no doubt our zeal has become cold: but it can be kindled again.

Even under the Mohammedan Government, the work of education was not altogether at the charge of the State; there may perhaps have been a few colleges supported by Government; but all the rest, and the majority, were established and maintained by the subjects, who furnished the founders and teachers with the necessary endowments. Could the Azíziya College, or Sháh Ghulám Alí's Khángáh, have been established without the offerings—what we should now-a-days call the subscriptions and donations—of the people? It only requires that the Musalmans in every place throughout India shall bestir themselves and labour in the cause of progress, and provide for themselves those former aids to education; in this way there is hope of their enlightenment, and in any other way, none.

We do not say that the Musalmans have entirely disregarded this course of action: for we have not forgotten the schools at Jounpore, Allygurh, Deobund, Delhi, and Cawnpore. But the system of teaching and principles of establishment of these schools are unsatisfactory; we cannot look to them for any improvement in our co-religionists generally. We cannot rejoice that thirty or forty grey-bearded scholars have been gathered together from the East and the West, and set to pore over the *Sadra* and the *Shams-i-Bázigha*. We ask for a sensible course of training, adapted to children, and specially intended for them, so that they may grow up capable and able, and bring advancement in civilization to their country, and honour to their race.

It is not sufficient for the education of Musalmans that three or four Mullás should be appointed to give lectures, and set to work at making nine or ten students read the same old legendary books over and over again. But the first thing necessary is that intelligent, learned, and discerning men should meet together, and, after sufficient discussion, come to a decision as to what the course of instruction ought to be, so as to meet the requirements of the time, and the new arts and sciences;—how it should be framed to supply the want of religious education—and how we may best improve upon our old traditional system of teaching? Once this point is settled, exertions should be made in every district to have the proposals carried out.

In each district at least one school should be established, in which the instruction necessary for the acquirement of every branch of knowledge may be obtainable. For men's objects in study are not alike. If a man desires to become a Maulavi, a person learned in the traditions, a lawyer, there should be facilities for all these;—so likewise if he wishes to be a mathematician, an English scholar, a student of English law, and so on. When such a complete system of education is set on foot, there will be some hope of the improvement of Musalmans in religion and worldly circumstance. Although to establish so complete a system a large amount of money would doubtless be necessary, yet there would be no difficulty in its collection. It only demands the hearty zeal and co-operation of the people. If all the Musalmans in each district were to give each man but a very little—say 1 or 2 rupees, or even 8 annas a piece,—each district would produce enough to provide for the establishment of an excellent and permanent school. All that is necessary is a real desire on the part of the people, and proper energy in carrying it out.

The *Núr-ul-Abear*, of the 15th January, after alluding to the continual exhortations in the various newspapers, urging upon the people of Hindustan the necessity of exerting themselves in the cause of education, and pointing out how grate-

ful they ought to be to Government for the assistance it is ever ready to accord, not only in the shape of money, but in advising and urging them to follow the right track, passes some remarks upon the handsome rewards offered by Government for the compilation of Vernacular works. The writer considers it a matter of regret, that in the three years during which time these inducements have been held out, no work really deserving of such rewards has been forthcoming. He considers this a great reproach to the country, and enquires whether there is no one in the North-Western Provinces with sufficient ability and learning to produce a work worthy of the liberality, and, if not, he deplores the waste of Government money, expended for so many years on the Educational Department. He goes on to say,—"What have all the officers appointed to look after this department been about all this time? Has all the money and labour gone for nothing? Is the progress of education only a brag and an idle boast? Has all the time occupied in the advancement of knowledge resulted in a retrograde movement? It would be gross injustice to the department to admit this without sufficient proof." The writer proceeds,—"If it be that those who are capable of producing such works do not care to do so, we may well enquire for what they are reserving their talents. A reward of Rs. 1,000, and a good name, are things not to be despised, and if it be not carelessness, there is some other reason, none other in fact than the fear of their efforts meeting with dispraise should their works not possess sufficient merit to meet with general approval; but this he considers no good reason, as even in the case of English literature, there are not wanting people, with no pretensions to authorship, always ready to find defects. The writer concludes by giving it as his opinion, that all books that are published should be submitted to Committees and the editors of newspapers, and that the latter should publish their opinions of the works in their papers, by which means not only will they receive fair criticism, but publicity, and the authors thus obtain extended patronage from those who desire

to possess copies of their books: in addition to which advantages, the works which are considered by the majority of judges, and the Director of Public Instruction, as deserving of a reward, will obtain it, and no one be able to dispute their judgment in the matter. Concerning the work called "Mirát-ool-Arús," the writer cites what has appeared in the English papers, and says that he was astonished at what he read, but on referring to this far-famed book, he discovered that it had been very much over-rated, and instead of discovering the wit and poetry of its language, he felt great disappointment in perusing it, notwithstanding the fact that it has met with the approval of, and consequent reward from, Government. The writer proceeds to criticize this work severely, and does not consider the author entitled to the reward and praise bestowed upon him.

The *Shola-i-Túr*, of the 17th of January, is glad to find that the respectable Hindus of Agra are exerting themselves in getting their daughters educated at the Female School; and it is added that, by sitting with the ladies who teach their children, the custom of eating "pán" and using "utr" is becoming fashionable among them. The writer concludes by stating that the Inspectress, Mrs. Green, has visited Agra, and was well pleased with the result of her examinations; the parents of the pupils are also reported to have been pleased with her, and to have expressed full confidence in her as the Superintendent of the education of their children.

The *Rohilkhund Akhbár*, of the 14th January, mentions the closing of a large Zenana School at Benares: because the governess allowed a "Padree Sahib," who had a taste for knowledge, to visit it; and the result was that a hundred girls rose and left the school for their homes, and it was only by earnest entreaties that they were persuaded to return.

MISCELLANEOUS.

The *Panjabi Akhbár*, of the 14th January, alluding to the mineral resources of the Panjáb, mentions that the "Mayo" Mines, near Pinddadun Khan, are rich in coal and metal. It

is further said, that there are many other places where iron, tin or zinc, copper, &c., are found, but coolie wages being high, they are not properly worked. The writer also alludes to the mine near Subathoo, worked by a company, in which the Patialla Raja is a shareholder, and says that this will prove a profitable speculation.

The *Akhbár-i-Alam*, of the 5th January, complains of irregularities in the Postal Department, especially in regard to the loss of letters. The writer says that paid letters are stolen as well as bearing letters and parcels by the hundred. Hoondees and notes are extracted from registered letters, while Vernacular newspapers are appropriated by wholesale, because they are prepaid; and the Post-office people keep them to amuse themselves, and not unfrequently papers are delayed a whole month in transit to their destination." The writer adds that English papers do not suffer, because the Post-office people are not fully conversant with English, and, moreover, they fear the consequences more than they do when only Natives are concerned. "As no receipts are given for newspapers sent through the Post-office, there is no check upon this state of things, and so long as the order against forwarding newspapers bearing postage is not rescinded, all this misrule will continue, and Government take no notice of it."

The *Riyaz-i-Núr-i-Hind*, of the 7th January, publishes the letter of a correspondent at Mooltan complaining of great sickness at that place. In one house alone five persons are said to have died. It is added that the Thanadar reported this, but made no enquiry into the matter, and the Superintendent of Police has called upon him for his reasons for such neglect, and has visited the house in person. The Thanadar is said to have been suspended.

The *Urdú Benares Gazette*, of the 23rd January, in alluding to the arrival and reception of the Lieutenant-Governor of the North-Western Provinces, regrets that on His Honor's arrival at Burhul (Azimgurh), it was found that the Tehsíldar had been

guilty of great oppression in collecting money from the inhabitants in order to make a suitable display. Among other things a boat was found fitted up for the purpose of taking the Lieutenant-Governor across the river—all of which pleased His Honor, until some sixty or seventy people appeared in sight and cried for mercy, saying that they had been forced to pay for all the show. Upon which His Honor, who had entered the boat, immediately left it and embarked in a "dongee," marking his displeasure of the Tehsíldar's conduct by suspending him on the spot. The writer remarks, "he who digs a pit for others, often falls into it himself, and it is not the desire of a merciful ruler to oppress the poor." He concludes by enquiring what kind of activity it is that only shows itself with the news of the approach of some great man, and then, too, coupled with oppression, while those for whom the display is got up know nothing about it.

The *Samai Binod*, of the 15th January, remarks that the Nazir of the Civil Judge's Court at Lucknow has received orders to make good Rs. 15,000 or Rs. 16,000 embezzled by him, or to find security for it.

The following Vernacular newspapers have been examined in this report, *viz.*:—

No.	Name of Newspaper.	Where Published.	Date.	Date of Receipt.
				1871.
1	*Oudh Akhbár*, ...	Lucknow, ...	Jany. 10th, 1871.	Jany. 17th
2	*Akmal-ul-Akhbár*, ...	Delhi, ...	„ 11th	„ 17th
3	*Majma-ul-Bahrain*, ...	Ludhiana, ...	„ 12th	„ 17th
4	*Allygurh Institute Gazette*,	Allygurh, ...	„ 13th	„ 17th
5	*Urdú Delhi Gazette*, ...	Agra, ...	„ 14th	„ 17th
6	*Koh-i-Núr*, ...	Lahore, ...	„ 14th	„ 17th
7	*Urdú Benares Gazette*,	Benares, ...	„ 16th	„ 17th
8	*Núr-ul-Absar*, ...	Allahabad, ...	„ 15th	„ 17th
9	*Akhbár-ul-Akhyár*, ...	Muzafferpore,...	„ 1st	„ 17th
10	*Akhbár-i-Alam*, ...	Meerut, ...	Decr. 29th, 1870.	„ 18th
11	*Riyáz-i-Núr-i-Hind*, ...	Muradabad, ...	„ 31st „	„ 18th
12	*Mufíd-i-Am*, ...	Agra, ...	Jany. 1st, 1871.	„ 18th
13	*Matla-i-Núr*, ...	Cawnpore, ...	„ 2nd	„ 18th
14	*Ditto*, ...	Ditto, ...	„ 9th	„ 18th
15	*Meerut Gazette*, ...	Meerut, ...	„ 14th	„ 18th
16	*Akhbár-i-Alam*, ...	Ditto, ...	„ 12th	„ 19th
17	*Ab-i-Hayat-i-Hind*, ...	Agra, ...	„ 15th	„ 19th
18	*Kárnámah*, ...	Lucknow, ...	„ 16th	„ 19th
19	*Urdú Akhbár*, ...	Delhi, ...	„ 16th	„ 19th
20	*Shola-i-Túr*, ...	Cawnpore, ...	„ 17th	„ 19th
21	*Panjábí Akhbár*, ...	Lahore, ...	„ 14th	„ 20th
22	*Dabdaba-i-Sikundarí*, ...	Rampore, ..	„ 16th	„ 20th
23	*Gwalior Gazette*, ...	Gwalior, ...	„ 8th	„ 21st
24	*Naiyir-i-Akhbár*, .	Bijnour, ...	„ 12th	„ 21st
25	*Mufíd-i-Am*, ...	Agra, ...	„ 15th	„ 21st
26	*Akhbár-i-Alam*, ...	Meerut, ...	„ 5th	„ 22nd
27	*Riyáz-i-Núr-i-Hind*, ...	Muradabad, ...	„ 7th	„ 22nd
28	*Rajpútána Social Science Congress*, ...	Jaipore, ...	„ 13th	„ 22nd
29	*Málwá Akhbár*, ...	Indour, ..	„ 11th	„ 22nd
30	*Rohilkhund Akhbár*, ...	Muradabad, ...	„ 14th	„ 22nd
31	*Nasím-i-Jaunpore*, ...	Jaunpore, ...	„ 17th	„ 22nd
32	*Akmal-ul-Akhbár*, ...	Delhi, ...	„ 18th	„ 22nd
33	*Lawrence Gazette*, ...	Meerut, ...	„ 20th	„ 22nd
34	*Khair Khwáh-i-Panjáb*,...	Gujaranwalla,...	„ 3rd week.	„ 22nd
35	*Matlá-i-Núr*, ...	Cawnpore, ...	„ 16th	„ 23rd
36	*Mujma-ul-Bahrain*, ...	Ludhiana, ...	„ 19th	„ 24th
37	*Rajpootana Social Science Congress*, ...	Jaipore, ...	„ 20th	„ 24th
38	*Koh-i-Núr*, ...	Lahore, ...	„ 21st	„ 24th
39	*Urdú Benares Gazette*,...	Benares, ...	„ 23rd	„ 24th
40	*Jagat Samáchár*, ...	Meerut, ...	„ 2nd	„ 18th
41	*Samai Binod*, ...	Nynee Tal, ...	„ 15th	„ 18th
42	*Jagat Samáchár*, ...	Meerut, ...	„ 16th	„ 19th
43	*Ditto*, ...	Ditto, ...	„ 9th	„ 22nd
44	*Hindi Benares Akhbár*,...	Benares, ...	„ 19th	„ 22nd
45	*Kavi Bachan Sudha*, ...	Ditto, ...	„ 20th	„ 24th

Allahabad,
The 31st January, 1871.

GEORGE WAGENTREIBER,
Govt. Reporter on the Vernacular Press of Upper India.

No.	Name of Member.	Where Last Employed.	Date.	Date of Receipt of Annuity.
1	Ogle, Miss ...	Inverness ...	Year. Mon. Day.	Year. Mon. Day.
2	Ogle, Miss Ann ...	Ditto ...	" " "	" " "
3	Ogle, Miss Jane ...	Ditto ...	" " "	" " "
4	Ogle, Miss Mary ...	Ditto ...	" " "	" " "
5	Ogle, Miss Sarah ...	Ditto ...	" " "	" " "
6	Ogle, Miss Susan ...	Ditto ...	" " "	" " "
7	Ogle, Miss Susan Caroline ...	Ditto ...	" " "	" " "
8	Ogle, Miss Susanna ...	Ditto ...	" " "	" " "
9	Ogle, Miss Susanna Caroline ...	Ditto ...	" " "	" " "
10	Ogle, Miss Susanna Elizabeth ...	Ditto ...	" " "	" " "
11	Ogle, Miss Susanna Frances ...	Ditto ...	" " "	" " "
12	Ogle, Miss Susanna Jane ...	Ditto ...	" " "	" " "
13	Ogle, Miss Susanna Maria ...	Ditto ...	" " "	" " "
14	Ogle, Miss Susanna Mary ...	Ditto ...	" " "	" " "
15	Ogle, Miss Susanna Sarah ...	Ditto ...	" " "	" " "
16	Ogle, Miss Susanna Susan ...	Ditto ...	" " "	" " "
17	Ogle, Miss Susanna Susanna ...	Ditto ...	" " "	" " "
18	Ogle, Miss Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
19	Ogle, Miss Susanna Susanna Frances ...	Ditto ...	" " "	" " "
20	Ogle, Miss Susanna Susanna Jane ...	Ditto ...	" " "	" " "
21	Ogle, Miss Susanna Susanna Maria ...	Ditto ...	" " "	" " "
22	Ogle, Miss Susanna Susanna Mary ...	Ditto ...	" " "	" " "
23	Ogle, Miss Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
24	Ogle, Miss Susanna Susanna Susan ...	Ditto ...	" " "	" " "
25	Ogle, Miss Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
26	Ogle, Miss Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
27	Ogle, Miss Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
28	Ogle, Miss Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
29	Ogle, Miss Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
30	Ogle, Miss Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
31	Ogle, Miss Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
32	Ogle, Miss Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "
33	Ogle, Miss Susanna Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
34	Ogle, Miss Susanna Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
35	Ogle, Miss Susanna Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
36	Ogle, Miss Susanna Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
37	Ogle, Miss Susanna Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
38	Ogle, Miss Susanna Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
39	Ogle, Miss Susanna Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
40	Ogle, Miss Susanna Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "
41	Ogle, Miss Susanna Susanna Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
42	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
43	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
44	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
45	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
46	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
47	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
48	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "
49	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
50	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
51	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
52	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
53	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
54	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
55	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
56	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "
57	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
58	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
59	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
60	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
61	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
62	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
63	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
64	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "
65	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna ...	Ditto ...	" " "	" " "
66	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Elizabeth ...	Ditto ...	" " "	" " "
67	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Frances ...	Ditto ...	" " "	" " "
68	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Jane ...	Ditto ...	" " "	" " "
69	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Maria ...	Ditto ...	" " "	" " "
70	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Mary ...	Ditto ...	" " "	" " "
71	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Sarah ...	Ditto ...	" " "	" " "
72	Ogle, Miss Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susanna Susan ...	Ditto ...	" " "	" " "

List of Members of the Corporation of the Royal Hibernian Academy of Arts who have received Annuities from the Fund established for the Purpose, and the Dates of their Admission and Retirement, &c.:—